1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

Things new to them which we showed them often provoked peals of laughter; to see the eldest and most venerable man solemnly have his thumb nail pressed by a brass machine (algometer) was particularly amusing to the rest of the community, one man actually rolling on the ground with laughter. The old man took it all in excellent part and smiled indulgently. Doubtless Veddas vary much in character, but all except the "show" Veddas are genial and courteous, and have always been rightly considered truthful. At Sitala Wanniya Handuna was the most intelligent man, keenly interested in all the new things we showed him; he obviously ruled the community by force of character, coupled with the fact that he was a shaman. Nila, however, was also a shaman, but he was obviously not so strong a man as Handuna, to whose opinion he deferred, and naturally took second place. Vela, half-brother of Handuna, was extremely shy but by no means stupid, he generally tried to get out of doing things, professing inability, but when urged by Handuna did everything as well as the other men. Kaira, *baena* (son-in-law) to Handuna, was intelligent and talkative and inclined to be boastful. Pema, *baena* to Nila, did not speak much, chiefly we thought because he was a young man and had not much to tell, for although he did not chatter like Kaira he smiled and did not hang his head when addressed, as Vela did.

Whether staying in a "private" or "communal" cave the family life continues in much the same manner. If in a communal cave, each family keeps strictly within its own limits, the women may always be seen at exactly the same spot, and when the men come in they sit or lie beside their wives, keeping to that part of the cave floor that belongs to them as carefully as though there was a partition dividing it from that of their neighbours. Figure 2 is a plan of Pihilegodagalge showing the actual division of floor space. Food is frequently cooked by one woman and shared by all the members of the community, in fact, although it might be cooked separately, it did not seem that any food was private property. One other fact was very noticeable in communal caves, namely, that men never kept their bows and arrows in their own division, but always put them all together in a particular

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of the huts in the Morane chena settlement at Henebedda. It was shown us with pride by Handuna who said he was keeping it for his twelve year old son. He told us that in the old days the hollow branches, the homes of colonies of these bees, were frequently kept in the rock-shelters.

The ladder with the help of which *bambara* honey is collected consists of a greatly elongated loop of cane, apparently derived from a species of *Calamus*, across which rungs of creeper are stretched. In Plate LV (p. 290) there can be seen the bottom of the ladder some fifty feet long, used for training the young, hung from the top of the cliff across the face of the rock mass at Sitala Wanniya. In spite of the fact that honey is usually gathered at night the Veddas do not travel or hunt at night and know only two stars by name. One of these is a star or more probably a planet which often appears close to the moon and is called *pantaru* which, we were told, is the name by which the Sinhalese know it. The other named star appears soon after sunset, always in the same place and before the other stars, and is almost certainly Venus; this is called *irabada tarua*, i.e. "side of sun star." Although the Veddas hunt in the dusk of the dawn the idea that anyone would roam about at night seemed absolutely ludicrous to them (Sitala Wanniya), they roared with laughter at it, "why should one go into the jungle? it would be too dark to see to shoot, besides bears are about, absurd idea," they laughed again, in fact it was quite ten minutes before Kaira had forgotten the joke.

MASTICATORIES.

All Veddas chew eagerly, but as they can rarely obtain a supply of areca nuts they commonly use instead of these the bark of the *demata* tree (*Gmelina asiatica*) and the *dawata* tree (*Carallia integerrima*). Concerning the other plants that they use as masticatories Nevill says, "They occasionally chew the leaves of several aromatic herbs, particularly *Anisochilus suffruticosus*, a sort of sage that grows on rocks. The areca does not grow wild in the Eastern Province, but Veddas are very fond of the seeds of the lakada bush, *Gardenia carinata*, a